1: Cooper E-4 (no date) 1946 SHS Tehuelche SHS
Poya

Lista, 1879 b, p. 76; Roncagli, 1884, p. 776; Spegazzini, 1884, p. 227.) Bloodletting was commonly resorted to. The resin of Schinus *Dependens*) was chewed for health purposes (Mujía, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco benzars were utilized for medicinal purposes (Musters, 1871, p. 136; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

POYA CULTURE

Most of our extremely fragmentary data on *Poya* culture are derived from Diego Flores de León (1599), Gerónimo Pietas (1646), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menandez (in Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929–30, 64:230–233).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Flores de León and Pietas, made no mention of agriculture; Olivares (1874, p. 311) stated that the *Poya* had "a little grain" [cultivated by them?]; Menendez (in Fonck, 1900, p. 219), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Flores de León, "had his nose pierced like the people of Perú" (1599, p. 296)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 311; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 312), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.

1: Cooper T-4 (no date) 1946 SH5 Tehuelche

Indians [of the Pampa] believe in two superior beings, the one good, the other evil." Soychu (see supra, p. 157) may have been a *Puelche* name for the deity or one of the deities (cf. Falkner, 1774, p. 114); Gualichu may also be a word of *Puelche* origin; Lehmann-Nitsche (1922, pp. 28, 33) considered that both words were from his *Het* tongue; but the point is quite uncertain. With the meager evidence we have, all that one can do is to present the foregoing facts and let the reader draw his own conclusions.

At full moon, there was excessive rejoicing, and the moon was asked for strength (Sánchez Labrador, 1936, pp. 65–66).

SHAMANISM

Here, too, it is impossible to say in how far as a rule the generalized statements in Sánchez Labrador and Falkner apply to the *Puelche*. Sánchez Labrador, however, does specifically (1936, p. 52) ascribe transvestite shamans to the *Puelche*—men who dressed like women, cooked and fetched water, and stayed with the women. Shamans were very much feared. They were called, according to D'Orbigny (1835–47, 2:270), calmelache (a name very similar to the name camalasque, which Viedma [erroneously?] attributes to the evil spirit of the *Tehuelche;* see supra, p. 158).

MYTHOLOGY

Available data are excessively meager. Sun was the elder brother, Moon the younger brother; Moon was not so intelligent as Sun (Lehmann-Nitsche, 1919 a). There was a tradition of a very high tide (Lehmann-Nitsche, 1919 b) and also of a flood. After the flood which covered all the earth except the Sierra de la Ventana, the peoples came out of caves in the mountains and the world was populated again (Sánchez Labrador, 1936, p. 66; cf. Vignati, 1938 b).

LORE AND LEARNING

Sánchez Labrador (1936, p. 56) rather clearly implies that the *Puelche* used no herbal curatives. One can count up to 100,000 in the *Puelche* language, but all numbers from 99 up, including, of course "100" and "1,000," are from *Quechua*.

BIBLIOGRAPHY

For bibliographic references, see pages 138–139.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

English.	Ahonicanka, or Tsoneca.
marriage	coyenk
wild potatoes	appely
sleep	shenak
a file	kikeriki
council	aix
ill	hammersh
ship	youlel
gum or rosin	maki
cards	bersen
sit down	pespesh
catch	korigi
to be tired	ywotisk
I go	yschengs
he goes	wansk
he has	hell
give me	moyout
lend me	mon
write	aäkren
buy	amili
change	quewarien
I am tired	wotyskiya
I am hungry	pashlik ya
I am sleepy	yshensk
to kill	ymuck
to fight	ywoweak
to sing	yworriah
I like	yshorske ya
to mount on horseback	amcotta oin
to race	kättern
to send messenger	wickeni coëto
to talk	ayensh
I understand	ya omkes
I do not understand	ytonkes
come along	heroschengs
to hunt	aoukem
to speak	kinscott
to do a thing	micheten
make	mäki
to work	tirsk

English.	Ahonicanka, or Tsoneca.
to light	kaime
to fill	meshawr
to eat	shehattu
march	wéen
to break	charak
to play	nayensh

Colours.

black	chorlo
white	golwin
yellow	waieken
green	arkum
red	kāōpen
blue	kaliken
brown or bay	soorsh
piebald	hogel

Numerals.

one	chuche
two	houke
three	aäs
four	carge
five	ktsin
six	winikush
seven	ouk
eight	winicarge
nine	humanakoutaen
ten	kake
eleven	chuche kor
twelve	houke kor
thirteen	aas kor
kor added up to twenty	
twenty	wommenikukikor
thirty	aasenikaki
forty	cargekaki
fifty	ktsinkaki
a hundred	patack
a thousand	huarance

Some Sentences.

English.	Ahonicanka, or Tsoneca.
Thank you	Nouremi naki
Lend me the pipe	Mon aniwee—aniwee moyout
Catch my horse	Korigi ya
Come along, friend	Heroschengs gennow